

"Walter and Eliza Hall" Trust was thanked for continued help. A small grant was made to the Military Camp work of the Church Army, and inquiry made as to why the same does not receive help from the patriotic funds. Certain stocks were written off in view of the decision of the Government Printer to supply cemetery books in future. The working of all diocesan funds, activities and organisations was considered in detail. The appeals for memorials in the Cathedral to Bishop Radford and Canon Hirst were suspended for the duration of the war. In consequence of the unsettled state of world affairs the Bishop was advised not to summon Synod in 1941. The Chancellor, Sir Robert Garran, gave some long and valuable opinions on the Parochial Administration Ordinance, the management of Glebes, the Ecclesiastical position of the Federal Capital Territory, and the New Constitution for the Church of England in Australia. Appropriate action was taken and sub-committees appointed to further the same.

VICTORIA.

Diocese of Melbourne.

AN IMPORTANT DEPUTATION.

"On the 13th August, a deputation of Christian men and women went to the Chief Secretary to ask that the present gambling law should not be altered so as to permit betting for patriotic charities in the streets and elsewhere. We were courteously received by Mr. Bailey, but the Government has since stated that it is not prepared to accept our suggestion. This meant that we, as Christians, must make our protest by refusing to take part in methods of raising money which we believe to be wrong. We must raise funds by direct giving, which will cost us something, rather than by an indirect means of helping which promises the giver the chance of some small gain to himself."

—From the Archbishop's Letter.

NEW ZEALAND.

Diocese of Auckland.

PRESENTATION TO THE BISHOP.

"The Clergy of the Diocese very generously presented to me the Pectoral Cross which it is my privilege to wear. They also desired to add to this gift that of a Pastoral Staff, for use in my journeys about the Diocese, but this Staff could not be completed before my consecration and, before the order was placed, I was asked by old friends amongst the Clergy and Laity in the Diocese of Waiapu, where I served before coming to Auckland, to accept from them some gift associated with my work and office. They suggested that they might give me my Episcopal Ring, but this had already been given to me by the staff of the Diocesan Office. I have now made a request to the Clergy of the Diocese that they would allow those in the Diocese of Waiapu to give me the Pastoral Staff and that they would purchase a Processional Cross for use on Diocesan occasions and to commemorate the wonderful services on the day of my Consecration and Enthronement. The Clergy have kindly consented to this course, and the Vestry of the Cathedral has agreed that the Cross will be permanently kept in the Cathedral. It is my further intention, if the Dean and Vestry are willing to accept it, to grant them the use of the Cross in connection with the Cathedral services."

—From the Bishop's Letter.

Diocese of Waiapu.

MAORI ORDINATIONS.

On Sunday, August 11, three deacons in the Waiapu Diocese, Manu Bennett, Wi Huata and Turoa Pohatu, were admitted to the priesthood by the Bishop of Aotearoa in the historic Maori church at Manutuke, near Gisborne. In November the three Maori students, who are completing thier studies at St. John's College, Pera Kena, Wiki Nathan and Ti Raketi, will be admitted to the diaconate.

WARTIME INTERCESSION.

Saviour, to Whom none ever called in vain,
To Thee we pray;
Grant to our loved ones Thy protective care
By night and day;
When dangers lurk, midst battles' raging din,
O! be Thou nigh, and give them peace within.

When duty calls, where'er their task may lead,
Thou too art there;
Thou dost in Thine embracing, pitying love,
Their peril share.
Grant them true courage, faith which shall not fail;
Thou art our hope, through Thee may they prevail.

In pain and weakness, be their strength and stay,
Thou Son of God;
With bleeding feet the path of sacrifice
Thou too hast trod;
Thou knowest, Lord, how great, how sore their
need.
Stretch forth Thy quickening, healing hand, we
plead.

For all at home, who watch in anxious care,
We too would pray;
Be Thou their comfort, their sustaining power,
Through each dark day;
Till right shall triumph, war and hatred cease,
And man with man shall live in righteous Peace.

Copyright, 1940. E. Josephine Bamford.

(Copies of this hymn, on gummed paper, are obtainable at Church Stores, Rawson Place, Sydney, at 1d. each or 3/6 per 100. With music, 2d. each, or 1/6 per doz.)

Form of Intercession WITH Almighty God

As Approved by the Archbishop of Sydney

PRICE 1/- PER DOZ. 7/6 PER HUNDRED.

(Postage Extra)

CONFIRMATION SERVICE.

As Approved by the Archbishop of Sydney

Price 1/- per dozen. (Postage extra)

See us when requiring . . .

Induction Services, Parish Papers, and
all classes of Church, Commercial or
General Printing.

WM. ANDREWS PRINTING CO. PTY. LTD.

433 KENT STREET, SYDNEY.

Phone: MA 5059

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

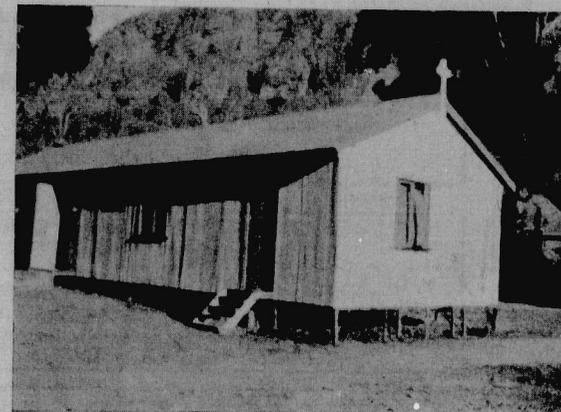
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 19—New Series.

SEPTEMBER 12, 1940.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]



The Church Hall.

At GLEN DAVIS The New Oil Settlement

The Church Hall was Dedicated
by Archdeacon Begbie on
September 4th.



Archdeacon Begbie (Right) and the Rev. R. Ogden, Chaplain,
at Dedication of the Church Hall.

Pure Raw Milk : : Twice Daily
As recommended by Child Study Association
W. SALISBURY
Cleveland Dairy (Registered)
CARSHALTON STREET, CROYDON

"The Meat of the Milk"
"ALLOWRIE" CHEESE
Hygienically Packed in Convenient Sizes
100% New South Wales Manufacture
GET SOME FROM YOUR GROCER TO-DAY

TYPING, STENCIL CUTTING,
DUPLICATING.
at a moderate cost.
MISS E. N. TRESS
C/o. Church Record Office, Diocesan Church House,
St. Andrew's Cathedral, Sydney.

SYDNEY'S PREMIER CATERER,
MISS BISHOP
Specialising in Weddings, Luncheons, Tea Meetings.
Reception and Ball Rooms—
225 ELIZABETH STREET, CITY
Extensive catering plant for Hire. Telephone M 6351

MAXWELL PORTER & SON LTD.
Slaters, Tilers and Shinglers. Also Felt Roofers.
107 REDFERN STREET, REDFERN
All orders for repairs, also new work, promptly carried out by competent workmen at reasonable prices.
Phone: M 3157

THE PUBLIC TRUSTEE (Established 1st January, 1914)
ACTS AS EXECUTOR, or JOINT EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.
Special Statutory Powers enable the Public Trustee to administer Estates at a moderate cost.
Write or call for Free Booklet
W. B. GEDDES, Public Trustee
THE SAVINGS BANK BUILDING, 21-23 ELIZABETH ST., and 14 CASTLEREAGH ST., SYDNEY.

"THE SPOT BUTCHERY"
27 COWPER STREET, BONDI JUNCTION
QUALITY AND SERVICE
Noted for our Delicious Breakfast Sausages and Sugar Cured Corned Beef
Proprietor: T. H. PARK. Phone FW 3304

BAIN'S WHITE ANT EXTERMINATOR PTY. LTD.
Established 45 years. The oldest established specialists in the treatment of WHITE ANTS AND BORERS.
Quotations Free. All work guaranteed. Fees moderate.
SCOTTISH HOUSE, 17-19 BRIDGE STREET, SYDNEY
Phones: BW 1616 and BW 1619.

BARKER COLLEGE, HORNSBY
President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to—
W. S. LESLIE, M.A., Headmaster.

**THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA**
Established 1910 and Officially Registered
Public Officer of the Trust and Honorary Treasurer:
Mr. F. G. HOOKE, F.C.A. (Aust.)
31 Queen Street, Melbourne.
Members:
REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, M.A., Enderwick, Melbourne.
REV. W. T. C. STORRS, M.A., 21 Union Street, Surrey Hills, Melbourne.
Mr. F. L. D. HOMAN, Titles Office, Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, Warringal Place, Heidelberg, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary, 181 Kooyong Road, Toorak, Melbourne.
Property left by Will, or Gifts towards Christian work, may be placed in the hands of the Trust for Administration.

Alfred Handel
has designed and made many of the
Windows in Churches of Sydney
and throughout New South Wales.
His studio is at 289 Bourke Street,
Sydney - - Telephone: F 2415
Beautiful Stained Glass—
the Unrivalled Memorial

Home Catering, FL 4229 - - Factory, FL 4069
S. P. BRAY LTD.
For Dainty Catering at Pleasing Prices
Weddings, Tea Meetings, Picnics a Speciality. We quote our goods at trade prices for any function.
Extensive Catering Plant on Hire.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 756 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dymnryne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

Notes and Comments.

THE PROGRESS OF THE WAR.

WE have still good grounds for thanksgiving in the progress of the War. The French Colonies are one by one aligning themselves at Great Britain's side, a stronger feeling of confidence is apparent and America is fast approaching a position of total support. The provision of those fifty destroyers in a critical hour, and the whole-hearted support of aeroplane supply are indications of a hardening of public opinion in the direction of America's standing by Britain's side to the utmost limit. The continuance of our Air Force superiority and the unwillingness of the German air arm to meet them in battle over German soil indicate a tenseness of feeling in Germany of good omen for the Allied forces. Then, again, the rumours of Italy's dilemma encourages us to fresh confidence. Hitler has not only been halted in his victorious march of ruthlessness, but the offensive would appear to have passed to our side of the battle front. "Before they call I will answer." "The Lord will bless His people with peace." These are the promises that may well keep us with hands and hearts uplifted and full of assurance. "The Lord of Hosts is with us, the God of Jacob is our Refuge."

SOME STRAIGHT TALKING.

THE Rector of one of Sydney's suburban parishes has been speaking very definitely concerning the irrationality of many people, whose one idea in connection with money raising for War purposes is concerned with getting all the fun out of it they possibly can. Even the "Call to Prayer" given by the King does not seem to have moved them to more serious thoughts. Referring to the services on May 26 last this Rector said:—

"The Call to Prayer on May 26 by the King met with a very wide response, yet there were many who disregarded, or, even, openly flouted it. Thus in the 'Sydney Morning Herald' for the next day, I read the accounts of a large ball in a private house, and a 'scavenger hunt' for young people held in the evening

of that very Sunday the King had expressly desired should be given to prayer for our Country in her time of need. True, in both cases, the feeble excuse was made that they were for War Funds, but the fact remains that if these affairs had been cancelled, and the expense connected with them given instead, those War Funds would have benefited pecuniarily to an equal extent, the wishes of the King would not have been disregarded, and people would not have been advertised of the fact that there were individuals living among us who preferred their 'fun' to their duty to their King, their Country, and their God.

"I am not suggesting that there are such 'Fifth Columnists' living in this district, nor do I mean to suggest that the good ladies who were guilty of such reprehensible conduct in organising those functions on the former 'Day of Prayer' were in reality sympathisers with the enemy. Still, there are many who never join in our—or any—public services of Prayer, and not a few who never pray at all. To such I say that if they seldom or never pray, or put their golf, their picnics, their amusement, before the call to pray, they will lose their sense of the being of God, and have such a lopsided view of life as those good ladies who associated a dance for themselves with comforts for war-weary soldiers, and a hunt for (among other things) the lid of a garbage-tin, with the sufferings and wounds of sick and wounded men."

We fear that this rebuke is too well-merited and indicates a deplorable condition of mind and soul.

OUR ABORIGINES.

OUR attention has been called to a very interesting statement concerning the potentialities of these very much misunderstood people. From "The Keswick Quarterly" we reprint the following reference:—

The following extracts from last year's Annual Report of the Mount Margaret, W.A., branch of the United Aborigines Missions should silence for ever the hasty criticism of those who would relegate our aborigines to a position of permanent inferiority. Let us give the rising generation every chance, that is, good scholastic teaching in a sympathetic, Christian atmosphere, and in due course they will become as good citizens of a civilised Australia as whites. But they need the benefit of a Christian as well as a secular education.

Read These Extracts.

"Twenty boys and twenty girls attended school during the year, and the standards—curriculum and examinations—are those of the Education Department of Western Australia. In the examinations the children have done remarkably well, and some have reached Standard V. One of our students won the Senior Cup of the Batman Essay Competition, in which 401 children throughout the Commonwealth competed, and another won an honourable mention. Another of our pupils won first prize for a set of essays on native food; two other pupils won second and third prizes for this subject.

"The organised games and school choir and percussion band are a joy to the performers, and play an important part in developing precision and scrupulousness. Quarterly exhibitions of school work and needlework are held and are greatly appreciated by the parents.

"The Arts and Crafts continue to lead the educational and moral uplift of our women, and also enable them to earn food and furnishings for their homes when the family is in need. The dark folk are very good at sport, and each of the matches against Laverton, Beria and Morgans resulted in a win for the Mission. These matches have created a friendly spirit between the white people and our natives."

A BISHOP'S TESTIMONY.

WE are reminded of a report by the late Bishop Gilbert White, for some years Bishop of Carpentaria. Writing some twelve years ago of the Mitchell River natives, the good Bishop said:—

"They were primitive savages, and largely untouched by disease or by contact with drink, opium, and the other evils of white civilization. In twenty years these primitive, nomadic savages have developed into a settled, and trustworthy Christian community, making decent homes and living in them, supported largely by their plantations and gardens, and by the produce of two thousand head of home-grown cattle, caring for the education of their children and anxious to earn money to buy for themselves and their families soap and frying-pans, and all the simple necessities of civilized life. All this has been accomplished because the religion of Jesus Christ has put peace and self-respect into the hearts of these savages, and because they have learned to trust and love the few white men and women who gave their lives to their service, under the guidance of Mr. H. Matthews."

It is the policy of love and trust that wins every time, remembering that "God hath made of one blood all nations of men that dwell upon the earth."

THE CONSTITUTION.

BRISBANE'S bad lead has led some smaller Dioceses to reject the proposed Constitution, Adelaide by a large majority. We are glad to note that under Bishop Hay's fine leadership Tasmania has voted in its favour. We commend earnestly to the Laity of other Dioceses yet to decide the very large majority in its favour of the South African Church is the extreme and bigoted Anglo-Catholicism foisted on that Church by an extreme Ecclesiasticism, that attempts to deny Prayer Book Churchmen any right to exist. The Laity of Australia should be extremely careful to guard their sacred heritage.

EMBERTIDE APPEAL.

THE yearly Appeal in support of the work of Moore College, Sydney, is to be made on Sunday, September 22nd. We earnestly commend this Appeal to the generous response of all Evangelical Church men and Church women. As Archbishop Mowll rightly says:—

"The long history of Moore College, the hundreds of well-trained men it has sent forth into the Church of England Ministry, the present urgent needs of our Diocese, require and invite our wholehearted support of its great work."

But, of course, the whole Australian Church is greatly indebted to the work of Moore College.

WHY?

WE echo and re-echo this query that occurs in "The Bendigo Church News," Does the Diocese of Bendigo really stand for this class of thing? Here is the statement referred to under the "Why?"

"Answer.—The Catechism says that there are only two Sacraments ordained by Christ.—This does not rule out other religious acts being Sacraments, if they comply with the definition of a Sacrament, as set forth in the Catechism, viz., 'an outward and visible sign of an inward and spiritual grace.' You will see that in the light of this definition Confirmation is a Sacrament."

A simple reference to the Catechism will show that the definition of a Sacrament includes the qualification "ordained by Christ Himself," and that, therefore, in the light of this definition, Confirmation is not a Sacrament. We are sure that our readers will agree with us in asking the question, "Why are men of religion guilty of such barefaced misquotation?"

We are not surprised to find that, ostensibly, the same writer proceeds in a following article to tell us that the Tractarian Movement was "the greatest movement" in the Church of England. The statement is to be received with the proverbial "grain of salt."

WHAT'S THIS? WHAT'S THIS?

Yes, what is this? Another attack by an underground engineer who skulks under a brave anonymity in order to attack men who are bearing the burden of rule. A fine ethic you represent, Sir or Madam!—(Editors.)

GOOD NEWS FROM KARACHI.

(From a Letter from the Rev. C. W. Haskell, C.M.S. Missionary in Karachi.)

In a village near Hyderabad we recently baptised 87 people of a Hindu caste. We have now 300 converts from this group, and they are very excellent, simple folk. Our deacon from Hyderabad, who recently saw one village in which every person is a Christian, who had been converted in the last two years, declared that this village is indeed a model village in Sind. These people are dreadfully poor, and we are most anxious to help them to have a Church as soon as possible. We have the land, but lack the necessary finance. We are trying to help them economically as well, but it is a little difficult to know how to begin when we have no funds. Yet I am sure there are ways and means of helping them which would not entail much expenditure, and these we must seek to discover.

The Mohammedan landlord for whom these people work is so pleased that these people have become Christians that he has given a piece of land on which they may build a school and has also given the wood with which the school is to be built. We have been able to provide a teacher and in this way another little Christian village has suddenly sprung into being in this long-barren land.

In May, we baptised 32 people from another group, this time from the depressed classes; or, as they are better known, untouchables. This group was a real joy to meet. We had given them a teacher some months ago and it was a real inspiration to see bearded fathers and grandfathers struggling, in the dim light of a small hurricane lantern, to master the intricacies of the Gujarati language. The men speak Sindhi, but the women do not know much Sindhi, so it seemed best to teach Gujarati and not Sindhi to these people, so that the women might have a chance to understand the Scriptures when read by their husbands and some who will soon be able to read. Unfortunately, these people have not yet reached the stage when they will consent to their daughters or wives learning to read, and in such matters, it is always wise to hasten slowly.

There are, however, many people who are convinced of the truth of Christ, but for various reasons are not baptised. One of these was a Hindu wife who was very ill and in

Joy, Not Sorrow, is the Divine Purpose.

I scarcely need to explain that I venture this morning upon the theme of grief for any reason in the world rather than to indulge in a worse and useless luxury of lamentation. My aim is altogether the other way. I remember what is as surely true as any revealed certainty can be, that joy, not grief, according to the Gospel, is the end and goal of things; that the God Whom we know in Christ is, in His nature, His Essence, "exceeding joy," "the blissful God," and that as His nature is, so is His will and work. He has made man in His image not only to glorify Him but also to enjoy Him for ever, and therefore to be for ever joyful, with a joy unfigurative and genuine, the positive gladness of the living human heart, only raised to measures unspeakable and full of glory. He has so ordered things that the light is larger than the darkness; that the sky is greater, infinitely, than the cloud which seems to blot it out; that to those who love Him all things shall work out for a good so large in the end that it can only be described as "the liberty of the glory of the sons of God," a state in which for ever they will freely do their Master's will in the depths of their Master's joy.

"Sorrow Turned Into Joy."

So my hope is to lead our reason and our faith upward through the shades of human suffering and sorrow, even in the awful mass and volume with which they surround us to-day, to their other side, their wonderful upper surface, their shining Nebelmeer, if I may use a parable that splendid phenomenon of the Alps, when the cloudless sun transfigures into a broad shield of dazzling whiteness the skyward side of a cloudy day. "Your sorrow shall be turned into joy," says He who, in supreme experience, found that Transfiguration for Himself, when "for the joy set before Him, He endured the Cross." And that joy of the Christ, what was it? Nothing other than the Cross itself, seen in its glorious issues, in a world redeemed, a heaven filled with the nations of the saved and the Lamb that was slain, bearing the fact of crucifixion with Him and within Him for ever, exalted to be the loving centre of the jubilant and adoring love of all the Blest.

"Your sorrow shall be turned into joy."

Yes, a joy shall come in at length which is what it is, in all its greatness, all its exaltation, all its tenderness, and its unspotted sanctity, because of the sorrow that went before. It is the other, the upper, side of the sorrow, seen in the light of God. That light would not have its reflector presented to it if the darkness had not been there first to yield itself to the transformation.

The Promiser Has Suffered.

Listen to that promise, heart-stricken disciple of the Crucified. Lay it upon your grief, your loss, your desolation, just as it is. And remember that it is the utterance of a God who did not pronounce it from the repose and glory of the Throne. He promised this transfiguration of tears "in that same night in which He was betrayed." He does not stoop towards you from afar with an immeasurable condescension, to talk of your sorrows in the accent of an inviolable bliss. He has come down to a much more than fellowship with your sufferings. He has let His own holy heart be broken by distresses on your behalf, inconceivable even to your desolate experience. And now, on the way to bring you to partake with Him the joy of the heavenly places, He, the Fellow-sufferer, who has a right to do it, invites you to the fellowship of His sufferings, as a thing not only not to be dreaded and refused, but to be desired, coveted, sought for eagerly till it is won, developed into an experience beyond price, a treasure laid up and counted over with a wonderful sense of privileged possession.

St. Paul's Surrender and Ambition.

"That I may know the fellowship of His sufferings." St. Paul thus particularises one of those desired results for which he says, with a sincerity transparent as the sunshine,

her sickness was visited by a Biblewoman attached to the C.E. Zenana Mission. She died recently, confessing boldly her faith in Jesus and entered into the presence of her Lord "with exceeding great joy." It was not possible to baptise her owing to the opposition of her relatives.

A Few Lighter Moments.

We have, of course, our lighter moments when a little humour lifts our burdens. Recently Mrs. Haskell asked a new servant to put some water into the car and, in spite of an acute shortage of water in the city, he put a good four gallons into the petrol tank. Unfortunately, the car did not take kindly to this lavish treatment.

Not long ago an elderly woman in a village asked us for baptism, and as she had her husband with her I asked if he also desired to follow Christ, pointing out that it would be very sad if they were separated in the hereafter. She at once replied, "He can go to hell if he likes, but I am going to heaven." Fortunately, he also decided to take the higher way and both were baptised at the same time.

Quiet Moments.

GOD'S GIFT OF SORROW.

(A Sermon Preached in Durham Cathedral by the late Bishop Handley Moule.)

Phil. iii. 10: "That I may know the fellowship of His sufferings."

I.

ASK to speak to you this morning upon the sacred import, the virtue and the value, of the Christian griefs. It is a theme strongly suggested by this period of many sorrows, this epoch in the long history of the valley of the shadow of death, when its path is thronged by a grieving multitude more numerous, surely, more past all numeration, than it has ever contained at one time before. To-day, if ever,

"The air is full of farewells to the dying,
And mournings for the dead."

And while this is the trembling and often broken chant that goes up along the valley with iteration most loud, most insistent, and most profound, an awful undertone runs all the while along with it, the sighs and cries of the victims of sorrows only less hard and heavy, sometimes indeed harder and heavier, because little or no glory mitigates the grief; the lamentations of the desolated exile, of the maltreated captive in his hopeless isolation, of the broken-hearted sufferer under outrage worse than death.

The Present Crisis and Its Sorrows.

For nearly four years this vast crowd, with its burthens and its dirges, has been traversing the shadows. And we are arrived just now at one of those tremendous moments of the immense conflict—has it ever seen a moment more tremendous?—which inevitably and with dreadful rapidity must reinforce the long host of mourners, as dear lives fall along the battle-front in sheaves before the slaughtering Reaper.

It is this strange and all-pervading abundance and vogue of suffering and sorrow which is my main motive in laying such a theme before you; the virtue and the value, sacred and precious, of a Christian's grief. But all the while it is not the war only that makes the chronicle of tears, and suggests to the preacher to remember broken hearts. The nations might be basking in a universal peace. Yet dear lives would always be going, and human spirits, not because of death alone, nay, not mostly nor in worst degrees because of death, would every day be overwhelmed.

that he has been well content to "suffer the loss of all things." He has foregone completely two treasures, both of a kind to which the human heart clings fast when it has them; the religious prepossessions of a life, and an ardent and not ignoble personal ambition. All has gone, and he does not wish one particle back again. The achievements and aims of the admired devotee, and those of the national leader in a vital crisis of his nation—all have gone, and without one sigh to follow. Not gone for nothing; not for the sake of ill and suffering in itself; God has not made man so. No, gone for a supreme consideration which can never draw and dominate man till he is born again. What was it? "That I may win Christ, and be found in Him; that I may know him, and the power of His resurrection"—the forces of the Risen One's indissoluble life, and of His living hope—"and the fellowship of His sufferings."

This was the pearl of uncounted price for which he sold all he had. It was the acquisition, the possession by his soul, of Christ as his own. It was to be lodged and found in Him as his refuge, his sanctuary, his spirit's home. It was to feel beneath his own human hands, ready to the touch and use of faith, the resource and energies of the Lord's present and eternal life, liberated through His death. But then, also, here is the paradox, here is the message appropriate to-day to your need, heart-stricken disciple of the Crucified—it was "to know the fellowship of His sufferings."

The order of words and thoughts is indeed paradoxical. First, the splendour and uplift of the Resurrection from the dead of his worshipped Saviour and Conqueror; and then, as if that were a gift and blessing yet higher, yet more intimate, more worth any sacrifice whatever—a part and lot in the sufferings of the Sufferer supreme. It is surprising. But I think we shall find that it is, also, in the loftiest sense of reason, as reasonable as it is unlike the common thought of man.

(To be Continued.)

Personal.

An exchange of parishes has been arranged between the Rev. Geo. Gilder, of Holy Trinity, Coburg (Vic.), and the Rev. C. L. Crossley, Holy Trinity, East Melbourne.

The Rev. Harold Woodger, formerly Rector of Warren (N.S.W.) for twelve years, died suddenly on Friday, August 9th. He was born at Ballarat sixty-seven years ago. Before going to Warren he had been stationed at Lower Macleay, South Grafton, Ballina, Innisfail (Qld.), Coonamble, Gulgong, Carcoar, and Coff's Harbour. He had lived in retirement at Roseville (N.S.W.) for the past three and a half years. In 1913, while stationed at Coonamble, Mr. Woodger suffered the loss of a leg in a sulky accident. He is survived by his widow and three daughters, Mrs. R. L. McCalm and Misses Mary and Dorothy Woodger.

On a recent Sunday during the morning celebration at Christ Church, Mount Vincent (N.S.W.), the Rector dedicated a beautiful Sanctuary lamp, given by Mrs. Ritchie in memory of her late husband, Rev. Canon Ritchie, who was Rector of Mount Vincent from 1895-1905. Also at the same service five pews, beautifully made of silky oak, were dedicated to the memory of the late Miss Ellen Andrews, a life-long worshipper in Christ Church, who died recently at the age of 74. The pews were given by her many friends.

Our congratulations to Rev. and Mrs. L. J. Harris, of Groote Eylandt, on the birth of their first child, born in Sydney.

The Rev. J. W. Ferrier and Mr. C. P. Taubman have returned to Sydney after their inspection of the C.M.S. Roper River and Groote Eylandt Stations.

The engagement is announced of Miss Margaret Holt, daughter of Mr. and Mrs. T. S. Holt, well known in Sydney Church circles, to Mr. Howell, Missionary in the Belgian Congo.

The Rev. Eric Constable, B.C.A. Missioner in Penong, has been appointed Rector of Magill, Campbelltown, and Teatree Gully, in the Diocese of Adelaide.

The Bishop of Adelaide has accepted with regret the resignation of the Rev. John Addison Rowell, Rector of Mount Barker, who is returning to Victoria.

A great "Farewell" was accorded to the Bishop of Adelaide last Friday, in Adelaide. The Bishop's resignation will take effect within a few weeks.

The Rev. J. Lee-Wa-ner, Vicar of St. Matthew's, Kilkivan (Q.), has been appointed Rector of the Parish of St. Thomas, Beaudesert, in place of the Rev. J. W. Johnson, who will transfer to St. Alban's, Wilston. Mr. Johnson, who succeeds the Rev. A. T. Knox, was inducted at Wilston on Thursday, August 29th.

The Rev. E. H. W. Eldridge, who has been Vicar of Johns, Flinders (Vic.), for six and a half years, has been appointed, by the Archbishop of Melbourne, to the Incumbency of St. Nicholas, Mordialloc, in succession to the Rev. W. G. Thomas, who has taken up duty as Victorian Secretary to the Australian Board of Missions. Mr. Eldridge will be inducted during the last week in September.

Three British Bishops of the Japanese Episcopal Church have been forced to resign; and three American Bishops of the same Church, who are now in the United States attending a Protestant Episcopal Convention, are expected to resign on their return. The British Bishops are Right Rev. Samuel Heaslett, Right Rev. John Charles Mann, and Right Rev. John B. Simpson. In future, no foreigner can occupy a position in a Japanese Church, nor can a Japanese Church receive foreign funds.

The Rev. James Benson, of the New Guinea Mission, and formerly Rector of Bodalla and later of the Community of the Ascension in Goulburn, will undertake the work of Diocesan Commissioner in the Goulburn (N.S.W.) Diocese for a few months from the middle of October.

Archdeacon Hewett has been appointed by the Council of the Diocese to be a member of the Council of the Melbourne Church of England Grammar School.

The Rev. J. H. Dewhurst, St. John's, East Malvern (Vic.), has been appointed Rural Dean of Malvern in succession to the Rev. E. J. B. White.

Canon Dau, Rector of St. Augustine's, Shepparton, has been appointed to succeed the Very Rev. E. Schweiger as Rector of All Saints' Cathedral, Bendigo.

The General Secretary of the Victorian Church Missionary Society, the Rev. L. L. Nash, has been called up for service in the Militia, and will leave about the middle of this month for three months. During his absence the Rev. C. H. Nash will be acting general secretary, assisted by Mr. F. L. R. Homan.

News has come to hand of the death of Captain Reginald Wallis, the well-known Evangelist to youth.

"On August 30th, Albert Ellissmith died, and the funeral service the next day at St. Andrew's, Brighton, drew many of his friends together to pay their last respects to his memory. He had a varied career and was ordained Deacon late in life. He gave his services to the work of the Church in an honorary capacity, and his help as a member of the staff of the Australian Board of Missions was of very great value. He also was of great assistance to the Vicar of St. Andrew's, Brighton. He loved his Master, the Lord Jesus Christ, and from Him he learned to make the beauty of the Christian life a reality. We know that he has passed on into the higher service of the Lord Whom he loved so well here on earth." (From the Archbishop's Melbourne Letter.)

Mr. W. J. England has completed fifty years as a worker of St. Luke's, Adelaide.

Mr. R. V. Davis has had a long and honourable association with St. Luke's, Adelaide. As select Vestryman, Churchwarden, and in the Sunday School he has given quiet but unstinted and devoted service. He has given similar service to the South Australian Branch of the Church Missionary Society, of which he is at present, Hon. Treasurer. It is, therefore, a special joy to be able to announce that Miss Dorothy Davis, his only daughter, has been accepted for Missionary work in the Diocese of Central Tanganyika, and is hoping to be able to sail in a few weeks. As President of the League of Youth and, for the past year, Acting Lay Secretary of the C.M.S. (South Australian Branch), she has been of the inner circle of C.M.S.

THE A.I.F. IN PALESTINE.

ANZAC DAY, 1940.

(A Letter from Padre F. O. Hulme-Moir, 2nd A.I.F. Abroad.)

This is a fitting day to be writing home. One's thoughts are drawn irresistibly to Australia and what Australia means in the Empire. It is the day when we remember those brave men who, despite fears and misgivings and fearful odds, redeemed themselves in a mighty battle, writing their name and that of their Country in letters of crimson on the scroll of the Empire's honour. I don't think I shall ever forget this day while I live. It began at 2.45 this morning. We were to take part in a Dawn Ceremony at the Gaza War Cemetery, some 25 miles away, where we should honour our fallen comrades of a decade ago who were sleeping their long sleep in this country where every inch of ground is hallowed by the memory of One Who gave His Life that mankind might live a fuller and more perfect life. It was dark outside the tent, yet curiously luminous with the peculiar brilliancy of star-lit Eastern sky. One was conscious of the stir in the camp; from all quarters came the sound of men on the move, and yet, somehow, this rising in the breathless hours before the dawn was not quite like any other expedition we had undertaken since our coming to this country. It was as though

the hush of the night had permeated our consciousness, together with the realisation of that other dawn, when men of our own kith and kind had taken up the challenge of the hour and willingly offered their all in the cause of their Country and their King.

It was 3.15 a.m. when we finally moved off, and we soon became part of a large convoy of troops which gathered volume as we wound our way along the dusty road through large, open fields of grain. It was still dark, but we could follow the direction of the road from the twinkling red tail-lights of the motorised column, which extended a mile or more in front of us and some distance behind. From time to time we passed quiet groups of muffled Arabs, mounted on donkeys or camels, on their way through the cool, early morning air to their distant fields to commence another day. As we drew abreast of them they would halt their beasts, and their motionless forms, silhouetted against the lightening sky, seemed as sentinels of antiquity, inscrutable, unchanging, part of the romance which is Palestine. It is harvesting time, and the air was filled with the scent of freshly-cut hay. It was still dark when we arrived at the Cemetery. Tall eucalyptus trees lined and overshadowed the winding road as we approached the end of our journey and threw a lacey pattern across the road in the silver radiance of the high, white moon. Even as we alighted from the lorries and fell into rank the Eastern sky began to show the first faint tinge of the palest blue which was to herald the approaching dawn, but the canopy above me seemed to darken to indigo, and the blazing stars shine brighter and nearer. In absolute silence the troops began to move along the road between the rows of poplars, and just as silently took their places rank upon rank about the Stone of Remembrance.

Receiving the Torch.

Suddenly through the stillness a bugle sounded "Reveille," and as at a given signal the blue of the Eastern sky gave place to gold and crimson of a perfect Eastern Dawn. The growing light revealed the ranks of khaki-clad men, standing like monuments of bronze, the bugler facing the East, immediately under the large stone Cross. Quietly and with great reverence a wreath was laid at the foot of the Cross. Now there came a whisper of sound as hands came to the salute, and in that solemn hour the high, clear notes of the "Last Post" sounded across the stillness. Immediately the troops began to file past, rank upon rank, until, ere the shadows had left the far end of the Cemetery, the last man had passed. It was all very beautiful. Around us five thousand men lay in their last, long slumber, awaiting the coming of the Day. Every headstone told a story—even those bearing only a cross and the words, "An Unknown Soldier." It is a very fragrant place; the flowers are growing in ordered profusion, carnations, geraniums, and red, red roses. I am sure that every man present was conscious, perhaps for the first time, just what we have undertaken—that we have been called to take up the torch which those other men laid down; that to us is committed the sacred cause for which they fought and died, and that we, too, may yet be called upon to offer our lives as theirs was offered, that truth and righteousness shall be exalted, and men shall walk before God in humility and Godly fear. As we

(Continued on page 12.)



DRIES IN HALF AN HOUR on plaster walls, ceilings, cement, fibro cement, woodwork and iron.

ALSO EXCELLENT AS AN UNDERCOAT for Lacquers, Paints and Enamels. Economical and Highly Durable.

STERLING VARNISH CO.

ALEXANDRIA

CHURCHMEN'S REMINDER.

SEPTEMBER.

- 13th, Friday.—Carrying "the Host" prohibited in London streets, 1908.
- 15th.—17th Sunday after Trinity. Good Works. How confused people are. Christians still think they can earn salvation by their goodness. Good Works should be the result, not a pretended cause, of Faith in the Cross of Christ.
- 17th, Tuesday.—Council of Trent decrees the Sacrifice of the Mass, 1562. Some Anglicans accept this!
- 18th, 20th, 21st.—Ember Days. Prayer for Clergy. What urgency belongs to these periods, with the further lessening of Parish leaders, through the demand for Chaplains at the Front.
- 21st, Saturday.—St. Matthew's Day. When will wealthy Churchmen learn to imitate this receiver of dues, who left his money to follow Christ? Spending money in Christian method is following Christ, surely.
- 22nd.—18th Sunday after Trinity. This day sets before us the fight of the Christian day by day. There is no discharge in this War till the end of the campaign. We fight because the call is urgent to hold the line.

To Australian Churchmen.

THE PROBLEM OF THE REFUGEE.

CONSIDERABLE controversy has arisen regarding the treatment of aliens who are nominally of enemy nationality, but who have left their own country because of persecution suffered at the hands of the Nazis.

In the circumstances it is most necessary that malicious propaganda should be absolutely discountenanced. In times past there have been startling results from the uncontrolled dissemination of misleading and tendentious stories. The wave of anti-Semitism that passed over a large part of Europe about sixty years ago owed much to the thoughtless or malicious repetition of unsupported accounts of Jewish outrages.

A Strange Story.

A most interesting example of the readiness with which people believe strange stories under the influence of prejudice is afforded by the Tisza-Eszlar case. Tisza-Eszlar is a village in Hungary. It contains about 1400 inhabitants. They are almost equally divided between the Reformed Church and the Roman Catholic. About 200 Jews live in the village. There is a Jewish synagogue in the place, as unpretentious as the cottages of the people. Hungary has once more come into the public eye. In 1882, the eyes of the world were focussed on the village we have named. The widow Solymossi and her family, consisting of one son and two daughters, members of the Reformed Church, lived in Ujfalu, a village consisting of thirty cottages forming part of Tisza-Eszlar. Esther, the youngest daughter, aged fourteen, was em-

ployed by Frau Hury as a domestic servant. Frau Hury lived next door to the Wittfrau Solymossi. Esther disappeared one day. It appeared in evidence that she had been scolded by her mistress. Nine days after the girl's disappearance the caretaker of the synagogue, Joseph Scharf, told the widow that wicked people sometimes said that Jews sacrificed children.

Anti-Semitism.

This is the first hint of the anti-Semitic agitation. Evidently the remark preyed on the widow's mind. The report reached Herr Joseph Bary, a magistrate. He shared the popular prejudice, and proceeded to seek incriminating evidence against the Jews. Little Samuel Scharf had a quarrel with other village children, and told them they might share the fate of Esther Solymossi. He was six years of age. Bary subjected this child to private examination, and drew up a statement based on the answers he received from the boy. Now the matter attained great publicity. A Deputy of the Hungarian Reichstag, Herr Geza von Onody, published a pamphlet on the incident. The book has been translated into German. He also brought the matter before the Hungarian Parliament. The Government promised an inquiry, and this fanned smouldering suspicion to a flame. Another son of Scharf, Moritz, was induced to swear that he saw through the keyhole of the synagogue Schwarz, the Jewish butcher, cut Esther's throat. It is not easy to recover the spirit of wild excitement which affected the entire community, reaching to the Hungarian Parliament. It is difficult to understand how men of comparative eminence could stoop to the mean devices that they employed to get a conviction against the fifteen Jews who were charged with complicity in the plot.

Doctors, a dentist, a magistrate, and a Hungarian Deputy appear in a most unenviable light. Finally, expert doctors blew to fragments the evidence tendered by the local physicians. Skilled counsel showed that the testimony of the witnesses for the prosecution was riddled with inconsistencies, and four Hungarian judges found all the accused not guilty. The body of a girl who might easily have been Esther had been found in the river with no marks of violence upon it. But so strong was the prejudice that two doctors and a dentist pronounced that the body was that of a girl between eighteen and twenty years of age.

A Lesson for Our Day.

We recount this story as a warning to those who may be too ready to accept rumours of direful deeds. In moments of high excitement stories will be accepted that would be at once discredited in calmer times. It is a sacred duty on all of us to avoid spreading uncertified reports that may inflict injury on those of another race or another creed.

War-time is prolific in rumours, hence it is more important to be on our guard in war-time. The German propagandist machine offers many illustra-

tions of the ease with which prejudice can be exploited. The strange thing about these hysterical waves is that they subside as quickly as they rise. Few care to remember the painstaking efforts of Viscount Bryce, Sir Frederick Pollock, Sir Edward Clarke, Sir Alfred Hopkinson, Mr. H. A. L. Fisher and Mr. Harold Cox, to probe the truth as to German atrocities in 1914-15. Shortly after the war was over a reference to this British Committee was regarded as bad form. The very people who retailed, with a taste for the macabre, gruesome stories of imaginary outrages, now shook their heads at this sober record, and deprecated any further mention of such things. So it comes that combatants become pacifists, and in turn renounce pacifism. So it is that those who two years ago clamoured for the return to Germany of her former colonies are now convinced that Hitlerism is a scourge to humanity. A close check on our feelings and a demand for rigid evidence will do something to moderate these violent swings of the pendulum.

A Plea for Sanity.

We must confess, however, that many who espouse the cause of the refugees do their own side an injury by intemperate advocacy. They wish us to accept all refugees practically at face value. "Why not," they say, "accept the offers of these people to engage in war work against the common Nazi foe?" They do not always appreciate even the elementary international problem involved in permitting "nationals" to fight against their own people.

The Case of France.

France offers an illustration of this difficulty. Notwithstanding the assurance of Mr. Winston Churchill that Frenchmen would not be employed in any necessary action against their own people, the Vichy Government has chosen to regard the forces under General de Gualle as traitors, and would certainly deny to them the rights of belligerents should they fall into their hands. Unless we are to follow Bethmann-Hollweg's lead and regard international undertakings as "scraps of paper" we must give serious consideration to a problem of this kind. Yet in much that is written very little attention is devoted to this elementary consideration. It is a serious matter to encourage dissatisfied nationals to make common cause with the enemy of their country. It might create serious situations. A little moderation in urging such solutions of the question seems to be demanded. In the Boer War, for example, Colonel Lynch gave the British authorities a good deal of trouble. He was found with arms in his hands against his own nation. He ought to be shot, yet they did not wish to shoot him. They finally compromised by giving him a term of imprisonment and releasing him before the term had expired. Germans have been known to take the more direct route in such matters.

The Further Complication.

With all the best intentions in relation to refugees, it is impossible to ignore the fact that "Fifth Column" activity has complicated the question. The great majority of the alien refugees are genuine sufferers under Nazi tyranny. Many of them are deeply grateful for the shelter afforded them. If any means can be found by which these victims of Hitler can be set free to earn their bread in honesty, and contribute to the welfare of the country of their adoption, all right-minded people will rejoice. This is particularly true of professional and literary men, who feel their position keenly.

But this hateful system of interpenetration must be faced. In the case we cited just above, Moritz Scharf, the fourteen-year-old son of Joseph Scharf, was one of the principal witnesses produced by the anti-Semites. When confronted with his parents in court he stamped and screamed at them, and said he would be a Jew no longer. Human greed is an element that must be taken into account. Moritz had received money from time to time, and was informed that the Hungarian Minister of the Interior would provide for him after the trial was over. There is a real danger that paid agents may masquerade as Nazi victims. In the last war certain Belgian refugees betrayed their trust when appointed to censor letters. This is an additional burden that confronts the genuine refugee.

A Plea for Patience.

In the light of these considerations we would ask those who have received hospitality from us to bear patiently with such inconveniences as the unscrupulous tactics of their persecutors compel us to inflict upon them. If they have suffered much we are convinced that they will endure these smaller trials resolutely until victory crowns our labors.

We would also ask the enthusiasts who must have a cause to champion to remember that a burden of responsibility rests upon those who are charged to safeguard the interests of this land. We are remote from the scene of operations, with a very imperfect information bureau. In these circumstances it is not always easy to secure full particulars as to the cases that come up for consideration. Unfortunately, the onus of proof must rest, to a large extent, on the claimant for special privileges. By law, alien nationals are exposed to restriction in times of war, and every liberty is in the nature of a concession. This is not always fully appreciated.

Finally, we would plead for a patient consideration of the unhappy position in which refugees are placed. While we cannot endorse the view that a harrowing story should release a refugee from all inconvenience, we can and do plead that support should be given to the Government in every effort that is being made to render their lot more tolerable. At least we can see that the restraints imposed are not barbarous; that is an easy task as the Government will not readily pursue painful methods. We can also lend support

to the widest scheme of liberty that is consistent with national safety. We can show personal consideration and sympathy.

Beyond this, we feel it is the duty of loyal citizens to abstain from ill-measured criticism of the authorities that may easily further embarrass them in carrying out an embarrassing programme, embarrassing when all ameliorating considerations have been given fullest play.

Tasmanian Notes.

(By Hobartton.)

Missionary Breakfast.—An important annual function in Synod Week is the Missionary Breakfast, preceded by Corporate Communion, held in the Cathedral, at which the Bishop was the Celebrant, assisted by the Hon. Clerical Secretaries of A.B.M. and C.M.S., the Rev. J. A. Cloudsdale and the Rev. A. A. Bennett. Interesting addresses were given at the Breakfast by the Rev. P. W. Stephenson (Bible Society), Mr. P. F. Taylor (C.M.S.), and the Rev. C. C. Robertson (A.B.M.).

Meeting of Evangelicals.—Another annual gathering of Synod Week is the meeting of Evangelicals from all parts of the Diocese, who take advantage of the opportunity afforded by Synod, to meet together and discuss various things appertaining to the preservation of Evangelical interpretations of faith and practice. Being in the nature of an "open forum," opportunity was afforded to all who wished to do so to introduce any subject for discussion, and many useful subjects were discussed.

Appointments to Livings.—One great difficulty arising from the shortage of Clergy is the regrettable inability to ensure that Evangelicals shall be appointed to Evangelical parishes. An Evangelical Rector has recently been appointed to succeed an Anglo-Catholic, and has discovered that he is expected to wear vestments. Naturally, he has refused to do so, and the donor of the garments is also naturally perturbed lest his precious gift fall into disuse. Nothing is more certain than the fact that the Rector will stand to his decision, and it will be interesting to note what reaction it may have upon the parish.

Question of Gifts.—The very commendable practice of presenting gifts to the House of God has its difficulties, as illustrated by the following: A certain suburban Church is offered a pair of "Altar Lights" by a lady who is interested in the changes being effected by an Anglo-Catholic who some time ago was appointed to an Evangelical parish. In this case, the Rector would be happy to accept them, but the strong views of a few parishioners cause him to hesitate. Good Anglo-Catholic progress has, however, been made by the introduction of Vestments and Confession.

SYNOD NOTES.

The first Session of the 28th Synod was held in Hobart from 26th to 29th of August, the attendance being larger than for some years. A wise departure from the order of previous years was the decision of the Bishop to deliver his "Charge" in the place of the sermon during the Synod service in the Cathedral, thus saving time during the actual sitting of Synod, and also giving a larger number of Church people the opportunity to hear it.

Being the first Session of a new Synod, elections took place for the various Diocesan Committees and Boards, a feature being the inclusion of very junior Clergy. Whether this reflects apathy on the part of the older and experienced men, or commendable ambition on the part of the younger men can only be surmised. As the results were not available when Synod rose, it is not known whether the young men were successful.

A Motion of Commonwealth interest was one which sought approval of the Amended Constitution. After a very brief discussion it was passed unanimously.

Another important Motion requested permission to bring in a bill to amend the Clergy Provident Fund Act to allow the insertion of a clause to provide for the compulsory retirement of Clergy at the age of 70. This received some opposition on the grounds "that the 'call' to the Ministry was of the Spirit, and was not to be terminated by legislation. Another, "that it was quite unnecessary in view of the fact that 'inductions' were now superceded by 'institutions' enabling inefficient priests to be removed if necessary." The bill was ultimately passed by a large majority.

The Press on the Mainland, as well as in Tasmania, gave considerable prominence to a Motion introduced by a "freelance," non-beneficed clergyman, that once a month the sermon period should be used as an open forum, the priest walking up and down the aisles hearing and answering questions. The principle was approved that a clergyman should seek opportunity to discuss problems with his people, but the hour of worship was not the time to do it. The Motion received only one supporter, and was rejected.

The same mover, however, brought in another Motion with better success. His Motion advocated the greater use by the Clergy of their "prophetic" function, in contrast to their "priestly" function, in fearless and aggressive denunciation of the evils of the day. This was supported and carried.

Several motions had reference to the urgency of directing the attention of the Church to the pressing need of bringing about an universal recognition of the Will of God.

BOOKS

The British Commonwealth of Nations, by W. R. Lyons. (Our copy from the publishers, Messrs. Robert Dey, Son and Co., Sydney; price, 1/9.)

The writer in his foreword indicates his interest in prophecies which appear to point to the British people or English-speaking people as being that multitude of nations, foretold in the Old Testament in Jacob's blessing of Ephraim and other prophecies. Mr Lyons rightly says in reference to the present distress of nations that "We need to buoy ourselves up with hope, not only that our cause is just, but with the firm belief that God has a purpose in all this; that the forces that make for righteousness are mightier than the forces for evil; that love is mightier than hate; that the power of God is omnipotent."

The writer is not dogmatic, but in adducing prophecies ad rem suggests that "The British nation and English-speaking races are the hidden people of God," being used of God to work out His purposes for the betterment of the world and in our time to be revealed as such by the fulfilment of prophecy.

A Book on the Bible for Every Man, by E. R. Micklem, some time Chaplain, Lecturer, and Tutor of Mansfield College, Oxford. Published by Hodder and Stoughton, London. (Our copy from Messrs. Angus and Robertson, Sydney; price 4/6.)

This is a book to be welcomed. It is fresh in its treatment of a well-worn, but by no means threadbare, subject, and marks a stage in return to a saner estimate of the Old Testament and also to the New. In view of the very unwise and irreverent utterances so lately heard among us, the following caveat is very pertinent: "It is manifest that our Lord Himself fed upon the Hebrew Scriptures. If He, Whose meat and drink it was to do the Father's will, found guidance through prayerful meditation on these ancient records, is it wise to assume that for us they have lost all potency as a medium of God's Word?"

This is a wise note, and it practically colours the writer's whole treatment of the Old Testament Scripture. He rightly contends for their reverent use to-day, for "The Old Testament gives us the background without which the New cannot be fully intelligible."

The purpose of the book is to recall men to the devotional reading of the Bible, and some useful hints are given as to the method of study that might fruitfully be adopted. In the opening Introduction reasons are sought for the apparent neglect of this study, and the "scientific" temper of the times is assigned its true place in causing that neglect. The writer is at pains to recover the manifest spiritual advantage of whole-hearted Bible study, and in spite of his criticism of the moral sense of certain passages seeks to preserve their spiritual message. It is an interesting experiment or predicament. We imagine that some weight should be attached to "modernism" in influencing the trend away from Bible reading on the part of the majority—a modernism that has had some very hard things to say about the Old Testaments; nor do we think that the writer has given sufficient weight to the progressive nature of revelation and the evolution of the modern conscience. Mr. Micklem still allows the civil power to use strangulation to get rid of awkward people, and a system of war, including mines and torpedoes, to get rid of inconvenient foes without any apparent protest.

The Bibleman's Corner.

(Rev. A. W. Stuart, B.A.)

TURKEY AND THE HOLY SCRIPTURES.

Turkey has undergone a remarkable change during the past twelve years, mainly through the drastic reforms of the late Kemal Ataturk. John Gunther, who has written "Inside Europe" and "Inside Asia," said of Kemal Ataturk, "His reforms were so drastic and so comprehensive, that in cultural and social fields at least, there is little left to do. He has abolished the head covering called the 'fez,' turned mosques into granaries, Latinised the language, ended polygamy and installed new legal codes. He forced the owners of properties in Istanbul to disinfect their buildings; he adopted the metric system and took the first census in Turkish history. He cut public holidays down to three, demanded physical examination of those about to marry, and built a new capital called Ankara, replacing proud Constantinople. He abolished books of magic; he emancipated Turkish women from seclusion and superintended the writing of a new history of the world."

Two Interesting Reforms.

Under the old regime, the Turkish woman was a prisoner of her husband—a personal chattel. She could appear unveiled only before other women, her father and her brothers. At 14 or 15 years of age, she was married to a man whom she had never seen, and who had not seen her. Her future was precarious, as her husband could get rid of her at any time. To-day, the position is vastly different. In popular magazines we see pictures of Turkish girls going out to take part in athletics. Modern dress has

STAINED GLASS



Established 1870

Tel. MA 3467

JOHN ASHWIN & CO.
(J. RADECKI)

ARTISTS IN STAINED GLASS

Studio and Works: 31 DIXON STREET
Off Goulburn Street—Near Trades Hall, Sydney

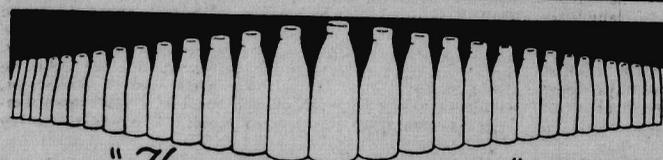
been adopted, and women members have been returned to Parliament.

When the reforms commenced, 8 per cent. of the Turkish people could not read the difficult Arabic script. When the new education laws were passed at the Grand Assembly at Ankara on the 1st November, 1928, the newspapers were given one month to appear in the new characters, on the 1st December. They rose to the occasion. One writer said, "Everywhere one could see young and old studying the alphabet chart. These helps were sold in bookshops, exhibited at the post offices, and used by shopkeepers during the periods of slackness of work. The whole country went to school."

The Bible Society.

The Bible Society followed the course of events closely, quickly producing the Book of Proverbs in double column with the old and new Scripts, thus helping the people to re-learn their language, and to have access to the Holy Scriptures. The American Bible Society has taken a keen interest in the revision, and a committee of Turkish, Greek and Hebrew experts has produced the whole Bible in the new Script.

The year 1938 marked the union of the American Bible Society with the British and Foreign Bible Society in the Turkish work of Scripture circulation. The Bible Depot



"The LIFE GUARDS"
DAIRY FARMERS Bottled Milk

DAIRY FARMERS Co-op. MILK Company Limited

700 Harris Street, SYDNEY

NEWCASTLE

WOLLONGONG

Phone: M 2131

is situated in a busy street in Istanbul, and an annual circulation of over 4,000 copies is generally reported. In 1939, the distribution declined a little.

The Revised Turkish Bible.

The Revision Committee has continued to meet to improve the text of the Revised Turkish Bible, which is still waiting to be published. Dr. F. W. MacCallum was the Chief Reviser of the Bible in the years 1928-37.

The Colporteurs.

The Colporteurs' monthly reports show the extraordinary range and variety of people who stop them, some for a word of praise and perhaps a purchase, some for bitter reviling. Practically half the books sold during the year were in the Revised Turkish character.

One afternoon, Colporteur Nazaret was selling a New Testament at the gate of a small mosque, when the Imam (the Moslem preacher) drew near. The Colporteur expected hard words, but the preacher said to the customer, "Read it, it is a good Book." Wishing peace on both of them, the Imam walked away.

THE A.I.F. IN PALESTINE

(Continued from page 7).

turned away from that hallowed spot the sun came up blood red, and one remembered that other Dawn, twenty-five years ago, when the flower of a Nation's manhood willingly sacrificed their life's blood for the Ideal.

Passing through the dirty, Arab town of Gaza, we soon reached the open country, where small encampments of Bedouins dotted the brown and yellow fields. Everywhere was a scene of industry—men, women and children all busy harvesting the crops. Here and there a heavily-laden camel lumbered off the road as we passed, and hundreds of long-legged storks rose with a whirl of wings as our lorries shattered the quietude. Here I parted with some of our

men and eventually arrived at a distant camp en route for the Beersheba War Cemetery, where I was to conduct the morning ceremony. The camp was just beginning to stir, and the thin, acrid smoke rose from the cook-fires. As I



Beersheba War Cemetery, Palestine.

partook of a hurried breakfast, I gazed over the surrounding country, which was a maze of long disused Turkish trenches—grim reminders of the past.

An Unforgettable Experience.

When we arrived at Beersheba we found the Cemetery lying just outside the town, surrounded by a low stone wall. Here I conducted the service, which was in many respects a repetition of that earlier ceremony at Gaza, with the addition of a Church service. As before, the men took up

MOORE THEOLOGICAL COLLEGE

O
R
E
C
O
L
L
E
G
E
N
E
W
T
O
W
N,
E
S
T
A
B.
1
8
5
6

IT IS TRAINED YOUR COLLEGE.
IS TRAINING PARISH CLERGYMEN IN THE PAST.
NEEDS FUTURE PARISH CLERGYMEN.
REQUIRES INTEREST AND PRAYERS.
SYMPATHETIC SUPPORT.

THE DIOCESAN EMBERTIDE APPEAL

Sunday, 22nd September, 1940

OR A NEARBY SUNDAY.

IS YOUR OPPORTUNITY TO ASSIST IN THIS MOST VITAL TASK.

REMEMBER THE TRAINING OF LEADERS FOR CHRIST'S ARMY AT THIS CRITICAL TIME.
 MORE CLERGYMEN ARE NEEDED FOR THE PARISHES AND AS CHAPLAINS IN THE KING'S FORCES.
 MESSAGES OF STRENGTH AND CHEER ARE NEEDED. MEN ARE OFFERING FOR TRAINING.

AN EMPHASIS ON MORAL VALUES IS URGENT.

WILL YOU ASSIST US TO MARCH FORWARD TO VICTORY IN THE CAUSE OF THE ESTABLISHMENT OF CHRIST'S KINGDOM?

You are invited to send your Gifts to the Oldest Theological College in Australia, which has Trained over 530 Ministers for God's Word and Sacraments.

THE HON. CLERICAL SECRETARY, MOORE COLLEGE APPEAL, Church House, George St., SYDNEY.



Rev. F. Hulme-Moir, with Cemetery Caretaker, at War Shrine, Beersheba, Palestine, on Anzac Day, 1940.

their positions in front of the Stone of Remembrance, with its background of the huge, stone cross which marks both Cemeteries as holy ground. After the reading of the hymn, "O Valiant Hearts, Who to Your Glory Came," and sounding of the "Last Post," a cross was laid at the foot of the Stone. Two of my men had risen long before dawn that they might gather the flowers for their tribute. White narcissus and red "lilies of the field" had been fashioned by unaccustomed hands into a tribute of love and remembrance, carrying with it the pledge of our hearts that we would not fail them, those others, who had gone before. We observed a two minutes' silence before the "Reveille" rang out with its message of hope before God these loyal soldiers of our earthly King; and the faithful servants of God, who had lived and died in the service of the King of Kings, our King and Empire, our armies and our loved ones.

It was so quiet, so solemn, so sincere. The memory of that service will be with me all my life. As the men dismissed and walked down the lines of graves, the solemnity of it remained. It was as though we had been in the very Presence of God. One felt, like Moses of old, that we should "take off the shoes from our feet," for, indeed, the ground whereon we trod was holy ground. Some found relatives—uncles, fathers—names well known in Australia a quarter of a century ago. One read in the brief inscriptions tales of courage and endurance which made one proud to be a Britisher, proud of one's Australian blood, and very conscious of the heritage which that blood gives—a heritage of faith, high courage, tenacity, fearlessness, and honour—a heritage of which one must do one's utmost to be worthy.

Before leaving we signed the visitors' book and, at the request of the authorities, noted on a full page a detailed record of the 25th Anniversary Service—one which is

unique as being the first Anzac Day Anniversary Service to be conducted in the presence of the A.I.F. on Active Service. One could not help being struck at both Cemeteries by the loving care evidenced in the upkeep of the gardens by the Arab gardeners.

"The Coming Day."

Our regimental colours are brown and red and green. That is the Reconnaissance Regiment, to which I am now attached. The thought behind the colours being "through mud and blood to pastures green." As I write, the camp is very quiet. Most of the men are asleep, for it has been a long day, but I still have with me the thought of the "Coming Day." Dawn! The dawn is always beautiful, for it means fresh opportunity, fresh hope, a new beginning. Surely a Day is coming when all these things shall have passed away and there will be "a new Heaven and a new earth." We seem to be passing through the shadows now, but we are marching—breast-forward, towards the light and darkness of our night, which is made brilliant by the Bright and Morning Star—Jesus Christ, the Sun of Righteousness. "Through mud and blood to pastures green!" Words from the Book of Isaiah are echoing and re-echoing in my mind—"and in the habitation of dragons, where each lay, shall be grass with reeds and rushes . . . and an Highway shall be there and a Way, and it shall be called the Way of Holiness . . . and it shall be for those, the warfaring men . . . and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Thank God for the Dawn! Thank God for the "green pastures!" Do you recall the words of the Marching Song of the American Army?

Mine eyes have seen the glory of the coming of the Lord;
 He is trampling out the vintage where the grapes of wrath are stored.
 He hath loosed the fatal lightning of His terrible, swift sword;
His truth is marching on!

He hath sounded forth the trumpet that shall never call retreat;
 He is sifting out the hearts of men before His judgment seat;
 O, be swift, my soul, to answer Him; be jubilant, my feet;
Our God is marching on!

I have seen Him in the watch-fires of a hundred circling camps;
 They have builded Him an altar in the evening dews and damps;
 I can read His righteous sentence by the dim and flaring lamps.
His Day is marching on!

In the beauty of the lilies Christ was born, across the sea,
 With the glory in His bosom that transfigures you and me;
 As He died to make men holy, let us live to make men free,
 While God is marching on!

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

And to All—The Gospel is Preached!

HAVE YOU SHARED IN THIS WORK?

Support the

CHURCH MISSIONARY SOCIETY

Head Office: 109a Bathurst St., Sydney

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

THE ANNUAL REFORMATION RALLY.

We have been notified that the Annual Reformation Rally is to be held in the Chapter House, Sydney, on Tuesday, October 29th. All Prayer Book Churchmen should keep the date free from other engagements.

GIFT OF STAIN GLASS WINDOW TO C. OF E. HUT.

A small window, to the value of £6, containing the letters "C.E.N.E.F.," has been placed in the end of the new "Hut" in the grounds of St. Andrew's Cathedral, and is the gift of the firm of John Ashwin and Co., 31 Dixon Street, Artists in Stained Glass. Adding, as it does, to the appearance of the Hut, the gift has been appreciatively received.

EXPANSION NEEDED.

The Archbishop has been conferring with the Clergy in the various deaneries on the need for additional church buildings in rapidly growing parts of the diocese. A recent survey made by Archdeacon Begbie, he says, shows that more than thirty buildings are urgently needed. The Archbishop intends at an early date to place a scheme before Church people to meet the situation and expresses the hope that "we may soon see schools and churches established in centres where population has grown so rapidly."

102nd ANNIVERSARY.

Special services will be held at St. Thomas' Church, Mulgoa, on Sunday, September 15th, to commemorate the Church's 102nd Anniversary of Consecration.

At the afternoon service, commencing at 3 o'clock, an Address will be given by the Right Rev. W. G. Hilliard.

CARLINGFORD.

The foundation stone of a New Rectory for St. Paul's Church, Carlingford, will be laid by the Archbishop on Saturday, September 21st, at 3 p.m. The Rector, Rev. A. J. Dyer, and his Church people are to be congratulated on this forward movement in one of the oldest country parishes of the Diocese.

GLEN DAVIS: OPENING OF CHURCH HALL.

It was a great day at Glen Davis on Wednesday, September 4th, when Archdeacon Begbie, accompanied by the General Secretary of the Home Mission Society, Canon R. B. Robinson, visited the settlement to open and dedicate the Church Hall which had been built by the Home Mission Society for the spiritual and social welfare of the new settlers. The building was full to capacity for the service, and the inspirational address of the Archdeacon will remain in the minds of those who were present for some time to come. The Rev. Campbell Begbie, Headmaster of St. Andrew's Choir School, Sydney, sang a sacred solo. His Excellency the Governor-General, who was in Glen Davis, expressed regret to the Chaplain, the Rev. R. Ogden, that he was unable to be present at the service. The next day, however, Lord Gowrie inspected the Church Hall and graciously said to the Chaplain, "The days of the pioneer have not passed, and this sort of thing shows we still have the men to meet them."

The new oil centre at Glen Davis is attracting a large number of working men. The Home Mission Society's Chaplain lives in a room attached to the hall.

DAY OF PRAYER OBSERVED.

The King's wish that last Sunday should be observed as a National Day of Prayer was observed by the Churches of the Diocese. There were large congregations, and in some Churches worshippers were unable to gain admission.

St. Andrew's Cathedral was crowded. The Governor-General, attended by Captain Braccgirdle, Rear-Admiral Feakes, and the Lord Mayor and Lady Crick, were among those who attended. A detachment of the B.E.F. also attended, requesting that thanksgiving for the successful evacuation of Dunkirk be included in the prayers.

The opening hymn was "O God of Love, O God of Peace," and special prayers were recited.

Archbishop Mowll preached the sermon. In the course of his Sermon, Archbishop Mowll referred to the miraculous rescue of the men of Dunkirk and the change from storm to calm at a critical period.

"We are being called by the King to prayer a second time," he said. "By this his Majesty has done much to mobilise the spiritual forces of the Empire. It is a historical event for this part of the world that British seamen and soldiers should arrive in Sydney at a time when the Empire is at war, and it is a striking tribute to the Navy that men of the B.E.F. should have reached this port without mishap or difficulty. Many of those present at the service were in France and Flanders four months ago, and their presence here is an answer to our prayers of May 26th—one of our darkest days on which the King's call for prayer was first made, that we should humbly commit our cause to God and ask His aid."

"Many will remember the striking events that followed that appeal. A fierce storm broke over Flanders on May 28th, while a great calm came over the Channel, and instead of 30,000, ten times as many as was expected were saved from Dunkirk."

"The armada that took part in the relief work was able to cross the Channel safely. Sportsmen's tiny craft made several trips with confidence and safety. This illustrates the goodness of God to those who call upon Him in time of trouble."

"By submitting ourselves to the will of God as His instruments in the working out of His purpose, we will gain strength, courage and confidence, and self-control for the future. Let us play our part worthily on the spiritual front."

NOTES AND NEWS FROM OUR PARISHES.

St. Paul's, Cobbitty.—The first Commemoration Service in honour of those whose remains lie buried in the peaceful sacredness of St. Paul's Churchyard will be held on Sunday, September 29th, at 3 p.m. A short service will be held in the Church. The congregation will then proceed into the Churchyard; suitable hymns will be sung, and floral tributes of memory and respect will be placed on graves. The offertory will be devoted to the Cobbitty Cemetery Endowment Fund, for the perpetual maintenance and care of all the graves. The Rector, Rev. J. T. Phair, will be glad to receive the names and addresses of all relatives and friends of persons interred in the cemeteries at Cobbitty or Narellan.

St. Philip's, Eastwood.—The Missionary Service League branch will hold its Annual Meeting on Tuesday, September 17th. Special items will be an aboriginal play by members of the Young People's Union; a demonstration in Japanese costume by members of the M.S.L.; and a talk by the Rev. E. C. Bellingham, M.A., recently returned from India.

St. Columb's Camdenville (Parish of Erskineville).—Gifts were made to the Church and dedicated in August which included a white linen Communion cloth and centre, book-markers, hassocks, and a pulpit carpet. Special Anniversary Services will be held on Sunday, September 15th, to commemorate the 27th Anniversary of laying of the Foundation Stone by the late Ven. Archdeacon F. B. Boyce. Past and present parishioners are invited to attend. A special offering will be received at the services.

LEAGUE OF YOUTH.

The above is a Fellowship of young people of the Church of England in connection with the Church Missionary Society. At the Annual Meeting of the League held

AVAILABLE for SUNDAY DUTY and RELIEVING WORK, REV. J. F. CHERRY, 26 Cambridge Avenue, Vacluse. Phone FU 9107.

THE REV. C. NEWTON MELL, B.A., is available for SUNDAY DUTY. 58 Penkivil Street, Bondi. Tel. FW 4943.

recently His Grace the Archbishop commended the organisation, particularly to Rectors of poorer parishes, as a band of young people who would assist them in house-to-house tract visitation and Gospel work, etc.

The C.M.S. League of Youth also provides teams or speakers for Fellowship Teas, etc., and at these Missionary or Gospel talks are given. Also ordained or lay members are available to preach at services, particularly for young people. If any Rector desires the services of the League of Youth he should communicate with the Organiser, Mr. K. L. Loane, "Springmount," Whitton Road, Chatswood. Telephone, JA 2948.

Enquiries regarding membership are welcome, and should be addressed to the Hon. Secretary, c/o Church Missionary Society, 109a Bathurst Street, Sydney.

CHURCH HOSPITAL.

In reply to one of the correspondents in our last issue we have received a card of invitation to a meeting in support of the New Hospital of St. Ives, Ridge Street, North Sydney, which was to be held in the Council Chambers, North Sydney, under the Chairmanship of the Mayor of North Sydney.

ST. ANDREW'S, YARRA BAY.

During this fortnight Yarra Bay has been celebrating the first Anniversary of St. Andrew's Church by special services on Sundays, 1st and 8th; and Sunday next, Children's Sunday, there will be special services commemorating the ninth Anniversary of the Sunday School. On Thursday next there will be held a Great Anniversary Festival.

AN EVANGELICAL LECTURE.

Under the auspices of the Anglican Church League a series of Lectures on Evangelistic subjects is being delivered. The third of the series will be given by the Ven. Archdeacon S. M. Johnstone, M.A., F.R.H.S., in St. Philip's New Hall, Sydney, on Monday next (16th), at 8 p.m. The subject of the Lecture will be "The Communion or the Mass?" The meeting is open to the public generally.

NEW CHURCH AT PYMBLE.

The New Church was opened on Saturday, August 31st, by the Archbishop, in the presence of an overflowing congregation. The Rector and congregation are to be congratulated upon this forward movement in providing another adequate Church building on the beautiful North Sydney surroundings. We understand that the building entailed an expenditure of nearly £7000.

CHURCH OF ENGLAND HOMES.

On Friday, 27th September, the Annual Fete in connection with the C.E. Homes will be held in the Lower Hall of the Town Hall. It has been decided to spend as little on decorations as possible this year, and so avoid unnecessary expense; in many cases stallholders preferring to use last year's where possible.

There will be the usual prize of £1/1/- awarded to the most attractively set up stall. There is still doubt as to whether Her Excellency Lady Gowrie will be able to perform the opening ceremony; this will depend on whether other engagements bring her to Sydney about that time. The Fete will be open for selling from 11 a.m. till 6 p.m., the official opening being at 2.30, as usual. It would help tremendously to get a "big crowd" if each stallholder and helper could persuade half a dozen friends to promise to come, if only for luncheon or afternoon tea.

B.C.A. RALLY.

(Communicated.)

Saturday week was the great day of the year for the Bush Church Aid Society. The 21st Birthday of the Society was celebrated by a Birthday Tea in the basement of the Chapter House, at which some 300 friends of the B.C.A. foregathered, and this was followed by the 21st Annual Meeting. The scene in the Chapter House was



THERE is quiet beauty in the complete, comforting services of Australia's Premier Funeral Directors

WOOD COFFILL
810 GEORGE ST., SYDNEY
Telephones:
Head Office M4611. Newcastle 282. Katoomba 41.
CHAPELS IN ALL SUBURBS

most enheartening. Truly the glory of B.C.A. has not departed, and there was a swing about the meeting reminiscent of the early days of enthusiasm when the Rev. S. J. Kirkby, as he then was, infected all of us with his enthusiasm and optimism for the great work that lay ahead of the Society. And the B.C.A. has gone on from strength to strength in the extension of the Great Master's Kingdom. The Chapter House was well filled before the appointed hour, and Mr. Harding ably conducted a session of community singing that kept the audience warm in heart as well as in body.

The Archbishop presided over a fine gathering, which filled the hall in every part. In his opening address, the Archbishop spoke of the great work B.C.A. is doing in the other Dioceses of Australia, and the wonderful support given to the work by Church people of the Diocese. His Grace spoke of the economical working of B.C.A., which favorably compared with the financial working of any other similar organisation.

Sister Dowling, from the B.C.A. Hospital at Ceduna, S.A., gave a vivid description of the medical work in South Australia. The figures she gave from the Bishop Kirkby Memorial Hospital at Cook astonished most of us—nearly 400 out-patients and nearly 100 in-patients for the past six months seemed an incredible number for so isolated a hospital. The various incidents she related, full of pathos, showed the rare value of the work and was a great stimulant for the audience to fresh endeavour. The relating of all this work to the Evangelistic purpose provided a great appeal and challenge.

The Rev. A. L. Livingstone, from Wilcannia Mission, spoke of a quite different side of B.C.A. work—the pastoral side and the work of B.C.A. Hostels for Children. Very few city dwellers can realise the plight of people in the back country with its sparse population and tremendous distances. The speaker helped us to see what a boon the work of the B.C.A. was proving, and especially in its Mail-bag Sunday School.

On the platform we saw Mrs. Mann, who recently retired from the B.C.A. work at Melesania, after 17 years of devoted service. She received a great ovation when the Archbishop referred to her presence and the great service she had given for the benefit of the outback children.

The closing item of the programme was a rapid survey of the work of the B.C.A., illustrated by lantern slides, by the Organising Missioner. Mr. Jones linked up the past with the present, and all were cheered to see characteristic, if well-known, pictures of the G.O.M. of B.C.A. who has passed to his well-earned rest, but whose splendid work will never be forgotten.

We were glad to hear the emphatic thanksgiving to God sounded from first to last, and the great Birthday offering of about £300 was a happy expression of Sydney Churchpeople's appreciation of their blessings and their privileged responsibilities. We are sure the O.M.'s heart must have been very "full."

VICTORIA.

Diocese of Melbourne.

"BACK TO THE BIBLE."

On Sunday next a "Back to the Bible" Campaign of Teaching and Evangelism will commence at St. Matthew's Church, Prahran. It is to be an eight days' Teaching Mission, closing with a Thanksgiving Service on September 22nd. The Missioner is Canon T. C. Hammond, M.A., Principal of Moore Theological College, Sydney. The Vicar, Rev. J. Bruce Montgomerie, is urging a "Bring a Friend" Campaign, so that as many people as possible may be brought within the influence of the Mission.

SOUTH AUSTRALIA.

Diocese of Adelaide.

AN INTERESTING GATHERING.

There was quite a touch of the Orient about the last General Committee Meeting of the C.M.S. in Adelaide, for there were present two missionaries from the land of China in the persons of Miss Mannett and Sister Rhoda Watkins. Some time during this month two other candidates are hoping to sail. They are Miss Dorothy Davis, daughter of the branch treasurer, who has been accepted as assistant to the Diocesan Secretary for Central Tanganyika; and Miss Marjory Newland, the daughter of a member of the General Committee, who is to travel to the Upper Nile Mission, Uganda, where she will join her fiance, Mr. Max Hart.

WESTERN AUSTRALIA.

Diocese of Bunbury.

THE MOTHERS' UNION AND MONEY RAISING.

Clause 16 of the M.U. regulations, published in the Official Handbook, read as follows:

"16. Charitable Appeals.—That the Mothers' Union shall not be used as a channel for charitable appeals on behalf of other organisations without the sanction of the Diocesan President and the Incumbents concerned." Because of misunderstandings and misinterpretations, a leaflet explaining Regulation 16 was sent to every diocese in March, 1939. This leaflet set out that first and foremost the Mothers' Union is a society which devotes itself to witnessing to the sanctity of home life. It goes on to say: "The highest form of service that the members of the Mothers' Union are privileged to offer in a parish is that of drawing others to Christ by the influence of their daily lives, and by the power of faithful prayer and intercession."

As many branches in this diocese were asking for a ruling in the matter of raising funds for parish needs, the following ruling, approved by the Executive Committee after careful study of the leaflet explaining Regulation 16 may help to clarify the matter:

1. M.U. members may undertake a stall for the sale of their work for parochial purposes if the Enrolling Member and the Branch Committee desire, providing it is furnished by individual gifts, and that no collection

of money be made for the purpose as a branch nor by use of the branch funds. (Leaflet, page 8.)

2. The M.U. cannot run a competition such as "Popular Girl."

3. As M.U. members are expected to discourage gambling, therefore they should not, either as individuals or as a branch, conduct or subscribe to raffles.

This covers parochial efforts. Charitable appeals on behalf of other organisations must have the sanction of the Diocesan President and the Parish Priest concerned.

The Home Mission Society

(Diocese of Sydney)

is

THE CHURCH IN ACTION

and Appeals for your Help!

The Society assists needy parishes, supports a Chaplain at the Children's Court, has a Church at Happy Valley Unemployed Camp, maintains a Missioner and Launch on the Hawkesbury River, and asks for your prayers and gifts.

Send Donations to—

CANON R. B. ROBINSON

Diocesan Church House,

George Street, Sydney.

Form of Intercession

WITH

Almighty God

As Approved by the Archbishop of Sydney

PRICE 1/- PER DOZ. 7/6 PER HUNDRED.

(Postage Extra)

CONFIRMATION SERVICE.

As Approved by the Archbishop of Sydney

Price 1/- per dozen. (Postage extra)

See us when requiring . . .

Induction Services, Parish Papers, and all classes of Church, Commercial or General Printing.

WM. ANDREWS PRINTING CO. PTY. LTD.

433 KENT STREET, SYDNEY.

Phone: MA 5059

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 20—New Series.

SEPTEMBER 26, 1940.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

A Message to the Nation.

(By the Archbishops of Canterbury and York.)

THE enemy is at the gate. A time of testing has come to this nation more severe and searching than ever before in the long story of its life. How shall we meet the test?

We can rely on the wonderful unity of the people. We can rely on the heroic courage of sailors, soldiers, and airmen, and on the no less heroic devotion of workers in coal-mine and shipyard, in factory and field. But in the last resort it is upon the spirit of the whole nation, of every man and woman within it, that the issue will depend. The enemy knows this. His aim will be to break that spirit. He will try to spread fear. There is one power which can always overcome fear. It is faith—faith in God, faith that God reigns.

Humbly but confidently we can commit our cause to Him. It must be in accordance with His will that men should defend their land, their homes, their freedom. It must be in accordance with His will that the evil powers now wielding a vast machine of war should be withstood, that justice, truth, mercy, and freedom should not perish from the earth. Thus even in this anxious hour the summons comes, "Lift up your hearts." Let the answer be, "We lift them up unto the Lord."

It is in prayer that we thus lift up our hearts. We must "pray without ceasing." Let every day, and, especially every Lord's Day, be a day of national prayer. To this end we who send this message ask that daily at noon our fellow-citizens who believe in God should in the midst of their work whatever it may be make a momentary act of remembrance and prayer. We are authorised to say that the adoption of this suggestion whenever it may be practicable commends itself warmly to his Majesty the King. Thus at noon each day the heart of the nation would be united in turning to God.

Yet if prayer is to be real it must be honest. Honesty requires penitence—for our manifold sins and shortcomings as a people and as individual men and women, for our neglect of God and of the needs and claims of our fellow-men, for our failure to be a Christian nation in fact as well as in phrase. Honesty requires a right purpose—that if victory be given to us we shall use it not selfishly, not vindictively, but for the establishment of God's truth and justice in our own land, among our own people, and so far as we can in the world.

The best and deepest way of meeting this testing time is to "trust in the Name of the Lord and stay upon our God." This is the spirit that will banish fear and give us calmness, steadfastness, and courage. Come what may, let us hold fast to the eternal truth—God reigns.

COSMO CANTUAR,
WILLIAM EBOR.